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# The NEW MAN

A Monthly Magazine Devoted to the Mastery of Sin, Disease  
and Poverty through the Orderly Development of Fac-  
ulties Active or Latent in all Men.

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P. BRAUN, Editor.

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# Our Angel in Heaven,

or

## Love the Greatest of All.

*By P. Braun, Ph. D.*

### CHAPTER XII.

The little grave which had received the earthly remains of baby Albert was closed. Father and mother had returned home, Alas, how cheerless a home it seemed! Was it possible that the going of a little child could make such a difference in their home, aye, in their lives? Arda wept as if her heart should break, while leaning against the shoulder of Fritz. His face looked pale and haggard, and his eyebrows were contracted most painfully. But the glance of his eyes was steady and his lips were pressed firmly together. His features bore the expression of a stern resolve.

Looking backwards, he found many things for which he blamed himself. All sophistries and self-justifications were swept aside now. It was as if his soul had been rent and from out of its depths fell radiant gleams by which his more recent past stood forth bare and naked, stripped from all shallow pretense and false colors. The color of shame now covered his face when he thought of the loving welcome which he had withheld from the little child at the time of its advent. He reproached himself for his want of sympathy with Arda in her arduous task of caring for the feeble child while her own health had been poor. He regretted that he had ever allowed his love for his wife to cool, and when he thought of the low level to which he had allowed himself to sink of late, he could not find words to express in thought the self-condemnation which he believed he merited. He found a savage pleasure in torturing himself by dwelling for hours on his shortcomings.

When Arda grew more quiet, he broke the oppressive stillness with the following words: "Arda, dear, I see now that I have been the veriest monster, and it will be a lifelong wonder to me how you have been able to bear it and forgive me. But again I promise you that I will be a man henceforth. Let us go to another city and begin life all over again. It would be dreadful to live in this city and in this house with everything around



to remind us of the sweet little body that has gone from us, and the sins of the past. Let us sell even the furniture with the exception of a few pieces that are particularly dear to you. I can engage someone to dispose of all we do not care to keep, and forward the rest. Thus all we have to do is to pack our clothes and leave to-morrow."

Arda had, through her grief, sunk to a condition bordering upon apathy. She was weak and non-resisting. She told Fritz that it might give her some relief to get away, and that he might make all the necessary arrangements.

Accordingly, after dinner Fritz boarded the street car going down town.

During the afternoon Arda was not alone. She had a number of callers who thought it their duty to come and express a sympathy which they never felt. Mrs. Fingerhut was among them. She had imbibed her husband's feelings against Fritz. Furthermore, she had heard of the rumors concerning Fritz, and she felt naturally very indignant.

"What a shame!" She said to her husband. "Someone ought to inform the poor woman. She ought to get a divorce."

And ever since that moment she had exercised her wits to find some way by which Arda might be informed of her husband's disgraceful conduct. Yet she did not possess the courage to enlighten her direct. All the while she was with Arda she threw out vague hints about men's proneness to infidelity in general, and some men she knew in particular. Arda defended the opposite sex, saying that we should not judge others as long as we did not know the absolute truth about all that was charged against them. This quite exasperated Mrs. Fingerhut and she was determined to disillusion "the poor woman." But her opportunity never came until the very last minute when she was leaving the house. She met a lady acquaintance who had come to call on Arda. She stopped her before the latter could ring the bell. The window in Arda's sittingroom had been raised about two inches to allow some of the superfluous heat to escape. Mrs. Fingerhut knew that the occupant of the room would hear every word that was said.

Accordingly, after the usual inquiries concerning their health and the remarks about the weather had been exchanged, Mrs. F. said: "And so you, too, have come to show your sympathy to Mrs. Stone. Well, she needs it badly, particularly, since that husband of her's has turned out a rascal."

Mrs. B. "Why, what is the matter with her husband?"

Mrs. F. "You don't pretend not to know anything about it?"

Mrs. B. "Surely I do. Please do tell."

Mrs. F. "Why, in the first place he has turned out a regular drunkard. In the second place, he maintains an impure relationship with that vixen singer, Alma von Staden, and Lord knows with what other women. These things have been proved beyond the shadow of a doubt to the new Bishop, and in consequence Mr. Stone has been dismissed. Then they say he is quite a heretic, does not believe in the trinity nor in the pope. But that is only natural. Infidelity in belief goes hand in hand with infidelity in holy matrimony. But God has punished him, he has taken his position away from him and his child too. Besides that, his poor wife looks as if she might die any minute. It's a shame, I say, It's a shame! and the sooner she gets a divorce from him, the better. I felt like—"

At this moment the pale face of Arda appeared at the window. She was nervously trying to raise the window more, but in her agitation failed utterly. At last she sank back in her chair with a pityfull cry.

The gossips outside were awestruck at the sight of that pale face, and they hastened away. Mrs. B. forgot her mission, and Mrs. Fingerhut in spite of her righteous indignation felt a few uncomfortable twinges of conscience.

Arda had heard every syllable. Every word was a stab. What monster was this woman outside to wound her at this hour. She rose nervously, intending to raise the window and to order the talker away, but while she did so she was overcome by a sudden weakness and fainted.

How long she had been unconscious she knew not. She was aroused from a stupor which had taken possession of her since consciousness had returned, by a loud

knock. It was the letter-carrier, who handed her some letters. She laid them on the table. What mattered letters? She cared for nothing more than to get relief from this dreadful pain that was almost suffocating her and benumbing her faculties. Dusk had already set in when there came another knock. This time it was a messenger boy, who handed her a letter enclosed in an open envelope. By the light of the electric light in the street she saw that it was addressed to her in her husband's handwriting.

She lighted the lamp in the diningroom and by its light she read the following:

"Arda, dear; Do not wait for me with your supper. Eat some, like a good dear girl. I have completed all necessary arrangements and will have to see some very dear friends on some urgent matters before I come home. Keep up courage, sweet; I will be with you as soon as possible. Fritz."

Arda laid down the letter and returned to the sitting room. Somehow the light hurt her. She felt best in complete darkness. When she had sat in her chair again she pressed both her hands to her heart.

"Oh, if I could get rid of this pain!" These were the only words which she spoke aloud. A strange dullness had settled upon her brain which made clear thinking impossible. The predominant feeling was an overpowering sense of loss; the loss of all that seemed dearest and dearest in her life, which seemed to have taken the best part of her own self too. First her angel baby, and now her husband also. "Lost, lost," she whispered, "all is lost, including myself." The tears had long since ceased to well up in response to her sorrow. Her eyes were dry and feverish and her face was cast into an almost rigid expression of dumb despair. At any other time she might have resisted and doubted the awful accusations which she had heard, but now she seemed powerless to do so. "It has been proved beyond a doubt," the woman had said. Why should she doubt? Had he not been disappointed in her and dissatisfied? Had not his love grown cold? Had he not left the only true faith and gone down hill lately? Why should he do so in one particular and not in another? Was he not even now planning to escape with her from the city before worse consequences

could overtake him? These were the monsters that rose up before her mental vision and she could not beat them back. Still and motionless she sat in her chair. Time flew by unheeded. The clock struck six, seven, eight. "Ha, ha, ha!" she laughed sometime after the clock had sounded the eighth hour, "they are coming to take me away. That imp there in the corner is beckoning, and that dragon is opening his jaws. There, and there, and there are others. Come on, you infernal brood. Make away with me! What use to live? Ah, all is lost, lost, lost!" Then her mood changed and she cowered in great fear in her chair. Her teeth were chattering and an icy wave passed down her spine. She almost shrieked, "Jesus, Mary and Joseph protect me! They are dragging me to hell, to hell!"

She rose in her fear and rushed to the door. Opening it, she seemed to regain her lost senses, but she was now thoroughly frightened. She hastily grabbed a shawl from the rack on the wall and threw it over her head. Then she left the house. Where was she going? She did not know. She wanted to find her husband.

The frosty evening air seemed to dispel the frightful fancies that had haunted her all of a sudden and she regained some degree of courage. She could think clearer again and the half unconscious desire to find her husband shaped itself into a steady purpose.

Where was he now? He said in his letter that he was visiting some dear friends. Was not Alma von Staden his dear friend? She knew where Alma lived. A ten minute's ride on the horsecar line brought her there. She opened the gate and walked along the now snowcovered path until she reached the house. Before she reached it, however, she became almost rooted to the ground. The shade on one of the windows was drawn within about six inches of the windowsill and through the uncovered portion of the window Alma saw that which froze her to the spot. On a sofa within the brilliantly lighted apartment sat Fritz. Beside him was Alma von Staden. Fritz was pointing to a glass filled to the brim with sparkling wine which stood on the table in front of him. Then he looked up into Alma's face and smiled, whereupon she threw her arms around him and kissed him. The jealous watcher outside did not faint. She only said: "Proved be



yond a doubt." Her voice was harsh and cold. She turned and walked away. If she had doubted the truth of Mrs. Fingerhut's statement, now she could doubt them no more. "So, that is his important business with his dear friends! To drink wine and make love and—Oh the monstrous perfidy of the man I have called husband, the man for whom I would have given my heart's blood and for whose integrity I would have staked my life. To break an oath given in a most solemn and awful hour so lightly. Where have I had my wits all these years? Ah, this is worse than death, far worse than losing my baby even. Oh God, this dissillusioning is terrible. Ah, let me die, let me forget that I have ever lived."

Twenty minutes later she was back home again. She took from the top of her bureau a photograph of little Albert which had been taken only three weeks before he died. Then she opened her secretary and pressed some secret spring which opened a concealed drawer. From this she took a roll of money, all in gold pieces. It was the small legacy of her mother, which, when she had offered to Fritz he had declined, saying that she should keep it. As she carefully put the money away her eyes fell on a letter addressed to herself. She opened and read it. It was an old letter from a cousin who lived in Massachussets. It read as follows:

"My Dear Cousin.

Surely you remember cousin Marie? We visited you and your mother just before we left Germany. You were then a sweet girl of fourteen. Well, I was informed by uncle John that you and your husband had come to this great country of the U. S. A. and by dint of much inquiry I have at last succeeded in getting your address. Now do come and visit us, both of you (or more if there are more) sometime when your husband wants to take a vacation. I have married an American, and although he is an out and out Yankee, he is one of the best and sweetest. We live on a farm three miles East of A. . . . which is a summer resort in the Berkshire hills. We made a lot of molasses and maple sugar last spring, and I have put up great quantities of preserves and jelly, so there will be no lack of sweetness when you come to see us. Write to me. Cal sends his best regards and so do I and the children,—God bless the dear little hearts.



Your cousin Mary Taylor."

Arda had received this letter and answered it, enclosing her photo. It was written a year ago, and for some reason she had never told Fritz about it. Some impulse impelled her to take this letter with her now.

Then she picked up one of baby's dresses and some of his playthings which she kissed very reverently and stowed them away in the little bundle which she was making up. Putting on her cloak and hat completed her mission to the house. Blowing out the light she left it quietly.

A solemn hush had fallen upon her spirit. She was leaving the dead past behind with all its joys and pains and sorrows, and now she made a sudden plunge into the unknown future. Strange sensations came over her as she boarded one of the Eastbound evening trains. She scarcely recognized the loving, trusting wife of yesterday in the woman that was now leaving the city, a woman who had suffered agonies in the last few days and who still was bent under the heavy burden which she could not leave behind.

When the train puffed out into the dark winter night, she leaned back wearily in her seat and sighed: "The past is dead. I wished I could bury it beyond hope of recollection. Ah, will the future ever hold another joy for me?"

*(To be continued.)*

### **Love the Greatest Power of All.**

*By P. Braun.*

If you have read my book, "The Mastery of Fate," you have probably seen some references to Prof. Elmer Gates' experiments with people in different moods. Some were sad or angry, remorseful or discouraged, doubtful or revengeful, etc. and others were joyous, courageous, peaceful, benevolent or loving, etc. When he examined the sweat or the blood, or even the breath which was condensed by sending it through tubes cooled certain through chemical analysis, then he discovered a ice, by precipitate which was the same in all persons under the same emotions, but different when taken from people under differing emotions. This is easily explained by the theory of Vibration. If water is exposed to a cold temper-

ature below the freezing point its particles arrange themselves in a certain order and we say it is frozen. When we expose the same water to a temperature above the freezing point, it melts. If it is exposed to a very hot temperature it is reduced to steam. Its form or atomic combination is changed again because it has been subject to a higher rate of vibration which drove the water particles farther apart. Under a still higher vibration it becomes gas. This is only one illustration, but our common experience as well as tests and experiments of chemists and the various industrial processes of manufacturing give us hundreds of proofs that matter is subject to change under certain rates of vibration. Each substance has its own rate which determines the grouping or composition of its atoms. If this rate is changed by any means, the atomic grouping is changed.

So man has his key note or his rate of vibration, which, if not disturbed, will keep body and soul together or keep the body as well as the mind in a harmonious condition. Someone of old had said: "The sting of death is sin," by which is meant not alone sin in the theological sense, but also all negative and adverse emotions as hate, anger, doubt, fear, depression, discouragement, avarice, lasciviousness etc. because thought and emotion are vibratory forces which if they are harmonious with man's keynote will set his whole being to vibrate harmoniously, and order will prevail, but if they are of a discordant nature they will disturb the original harmony of vibrations, and there will be a flying apart of the atoms, or some form of disintegration, or an inharmonious grouping of the same. This is "the sting of death" or disease.

Now the question may be asked, "What is man's keynote? The great central thought of the various new thought movements is the *oneness of God and man*. God is the omnipresent and immanent cause of all creation. Man and creation is effect, God is cause. Effect is part of cause, and cause is the root of effect. The nature of the effect must be like the nature of the cause, for like produces like. God's nature is therefore our real inner nature, no matter what outer appearances say to the contrary. We find *our* keynote therefore in the nature and attributes of God. These are Truth, Wisdom, Power,

and greatest of them all is Love. The dominant vibrations of man from within the root of his being are therefore Love, Power, Justice, Wisdom, Truth etc. When we stoop to lying and deception, we are not vibrating in harmony with the inner vibrations of Truth. When we fear and are discouraged, we vibrate discordantly with the inner Power. When we are avaricious, miserly, when we cheat or steal, when we live and will not let live, then we vibrate inharmoniously with Justice. When we do or think ought that is wrong in any way, we are not in unison with Love. There is discord, unrest and strife. But since the universal current is almighty, we only kick against the pricks and destroy the outer body.

God is Love. Our real and permanent inner Self is love. If we love, we throw ourselves on the universal current, and are born on and on until we land at the very heart of Love. Only through love can we reach God or unfold our inner and higher nature. All adverse thoughts and emotions will prevent us that long from developing as we should. But as the best swimmer will perish or be tired out if he keeps swimming against the stream, so our vain struggles against our inner nature will come to nought. It is the Rock of Ages against which the petty waves of human hate and anger and selfishness will beat in vain.

It will stand firm and conquering when all these little waves have come to rest.

The cultivation of a loving heart will be the open door to peace and health. Love will overcome all adverse vibrations which are now affecting your house of flesh. It will send harmonious currents through bone, tissue, nerve and brain which will *compel* the atoms to group themselves orderly and harmoniously, which means physical health. Love will finally become the dominant rate of vibration in the body as well as in the mind, and the outer temple will become impervious to vibrations of disease coming from without; it will be disease-proof. The mind will likewise become impervious to suggestions of sin, of fear and doubt, of discouragement, hate and anger. This will not alone make us a mental magnet, but it will bring us into proper relationships with our neighbors. They will feel attracted toward us and we rise in their estimation. They will trust us and seek our help. We shall



find ourselves much in demand and our services will be better paid. We shall find it easier to get money than we found it ever before, because our love will make us just, and through our own dominant vibrations, we will reach the same attributes in the natures of those we come in contact with. As the note from a violin will make the strings in the piano which are tuned to the same pitch, vibrate and ring sympathetically, so will our notes of love be a continuous outpouring symphony which will reach the hearts of men and cause them to respond. Like begets like, love begets love. This is an unerring law. If we are selfish we will appeal to the selfishness in others. The law of affinity will bring us into close contact with those who are on the same plane with us. Sympathetic vibration will be the cohesive force that cements the union of man to man, and if the force that rules us be love, then the union matrimonial or social which we form under its benign influence will be as undying as love itself. So much of selfishness has passed current as love that many men do not know what real love is.

Sexual love is only a very low grade of love. It belongs to the realm of matter and is subject to its laws.

It lives and dies, and the unions built on the strength of it are built on shifting sands. The real and everlasting love is soul-love, the love that loves the God in man. If we build our love on that which is good in man, it will outlast the change called death and live and grow through all eternity.

The love of God, or Good, or the ideal, what will this do for us? Ah, now I have reached an almost limitless field. We will become like that which we love. If we love the lower and grosser things of earth we will vibrate in harmony with them and partake of their nature. If one love music and has the opportunity to follow his impulses, he will become a musician; if he loves painting, he may become a painter; and so if one loves God or Good he will manifest God. All the godlike attributes will vibrate through him and he will be a medium, a Son of God externally.

The love of God will bring us *en rapport* with God. It will make us vibrate in harmony with Good, and by and by we find that there is a new sensorium developed within us which will be able to report and record the vibra-

tions coming from the higher realms. We shall come in touch and contact with orders of beings unfolded to a higher degree than the children of earth. We shall open ourselves to the unhampered influx of divine wisdom and knowledge. We will become inspired and illuminated. We shall become clairvoyant and clairaudient.

This letter would be incomplete if I did not add a few practical suggestions. Knowing then that thought and emotion are vibratory forces which have power over matter, and which can cause matter to group itself harmoniously or inharmoniously according to their character, and knowing that Love is the greatest harmonizing force, it will be plain what we must do in order to create harmonious conditions within and around us. We must evoke its magic power *by thinking* loving thoughts which will produce emotions of love. This will reduce strife and discord within and around us to sublimest harmony and order. Just as the rays of the sun can be condensed and brought to a focus by a magnifying glass, so our power of thought can be condensed and increased by gathering the stray thoughts into one steady wave or stream. This is done by Concentration. Concentration is the holding of *one* thought without wandering from it for some length of time. Choose therefore certain periods every day when you can hold the thought of love to God and man. If it seems difficult at first, it will become easier with repeated trials. Try it and demonstrate for yourself the great power of Love.

## Opulence; its Attainment.

### The Will.

Faith in one sense is not a power. *The Will* is the power behind the throne. Faith only furnishes the proper conditions under which the will becomes irresistible. As every man has a will of his own, we often come in contact with stronger wills and stronger faiths than our own. If this happens, then we are liable to give way before the stronger will, and very often to our own detriment. To guard against this we must strengthen both faith and will. A cultivation of the thought of our Oneness with God will strengthen our faith in our own tran-

scendent powers. The active will in conjunction with faith developes these powers or calls them into outward manifestation. As everything is developed and strengthened by *use*, we also strengthen the will by constant use. Every one has heard of cases where a most wonderful will-power has been exhibited by single individuals. Let it be understood however, that by power of will we do not mean stubbornness. A mule can be stubborn, but a strong will can force even a refractory mule into submission.

As I write I have before me a little pamphlet entitled "Der Seelen-Telegraph," (the Soul's Telegraph, or Psychic Telegraph) by Jones Barton Stay. The copy which I have is a translation into German of the English book.

Although the author has written only this one little book, he says as much as one could have said with perhaps more words in volumes. He tells us that the thought of man's oneness with God gave him the idea of the great power of the human will when properly exercised and developed. Although I do not agree entirely with the author's method of development, I nevertheless believe in the truth of his deductions. He tells us how he influenced people at a distance, how he induced a wealthy man to give him a thousand pounds, and this merely with a glance of the eye and without saying a word. Among other wonderful things he relates how he subdued and tamed a lion, which had freshly come from Africa, and which none of the keepers could tame. He created a great sensation on the continent, particularly in England and France, through the exhibition of some of the most marvelous feats. He very modestly keeps silent in regard to these latter facts, but the translator mentions them.

The book is most valuable as an additional evidence of the transcendent possibilities of the will. In the following paragraphs we will point out the best method of developing the will. As all charity and reform should begin at home, so the first period of the development of will power should be spent in the reformation of the individual himself. Through gaining control and mastery over himself he will develop his will to such an extent that he can easily control others. Without gaining self



control there can be no control of others worthy the name. One should begin with minor bad habits, tendencies and inclinations, and one may begin with the purely physical before trying his strength with the mental. A very fruitful exercise is furnished in avoiding to scratch the skin when it is irritated through some cause or other. Then resist the tendency to gape when you feel tired or sleepy. Next you may resist the tendency to sneeze. This is more difficult, but it can be done without rubbing the bridge of the nose and by a mere effort of the will. When you feel the sensation, set your teeth, draw the muscles of your face rigid and say mentally: "I will *not* sneeze." As one of the results of these practices the facial expression will assume a more determined aspect in time, which others will notice and read. Then one should not yield to the temptation to eat all that a spoiled appetite craves, nor eat everything which it craves. Besides the good effects in the improvement in the general health in many people, this furnishes an excellent exercise for the development of the will. The overcoming of the habits of eating candy, chewing gum, or tobacco, of smoking, drinking and using morphine, furnish so many excellent opportunities which are missed by so many people. Instead of trusting in their own power of will to overcome these habits, people trust rather in the efficacy of powders, pills, No-to-bac, Keeley cure, etc. Although this is decidedly preferable to remaining a slave to useless and destructive habits, it is not as good as a conquest through a development of the active will. Relapses follow the use of external helps and props more often than those conquests which are brought about through the exercise of the will alone.

When all undesirable physical appetites and habits are mastered, we may proceed to conquer all undesirable mental traits. There is none so common perhaps as the uncharitable criticism of others, or giving way to angry feelings. Let us resolve every morning that that day and henceforth we will control our mental action and think of all who might provoke us into anger or unloving criticism as dear brothers and sisters; one with us in the common fatherhood of God, who speak and act the best they know how. Then we must overcome mental laziness. Let us think and reason on all proper oc-

casious. It often requires quite an effort of the will to overcome mental laziness.

We also must conscientiously perform whatever duties come into our way, never shrinking from them if they should be disagreeable things which must be done. Always acknowledge yourself wrong in your dealings with others if you find that you are.

Never be *persuaded* into doing anything which you feel is not good, right or proper. *Resist* all such persuasions and impositions good naturedly, but firmly. A weak yielding means defeat for yourself and victory for some body else.

Always approach people with openness, frankness and fairness. Look people straight into the eyes. This may be done firmly, and yet without an appearance of boldness. Looking into people's eyes while you speak drives home what you wish to say with greater force than if you do not look into them. It makes yourself more positive and them more negative. You impress them with greater ease and are that much more powerful.

Thus we might go on indefinitely, mentioning instances in which the will may be profitably exercised, but what has been said is sufficient to acquaint the reader with the principle. The proper application must of necessity be left with him.

To assert our divine Selfhood and overcome all that is base and erroneous in our nature requires a prodigious exercise of will power. Exercise means development. Many will get discouraged and say: "If the mastery of poverty depends upon all this we will never accomplish it." Such a statement reveals both an undeveloped will and a lack of faith. We should never stop short of aiming for the highest and best in everything. Self mastery is a necessity to all who would reach the highest goal of human perfection. The more we master all that is imperfect and out of harmony with our highest ideal, the greater powers will we become. But we will add for the comfort of "ye of little faith," that opulence may be attained before we are complete masters of self. Faith backed by an active will is invincible and irresistible. It is Creative Force, and it will carry us to the highest point of human attainment. A perfect faith makes us owners of the whole universe. A perfect faith sees that

"all that the Father has is mine." The active will or desire in man is the impulse which externalizes or manifests faith's visions. Will is king and faith is queen. The will is masculine and faith is feminine. From a perfect union of the two in the soul of man results the Christ, or God-man, he who can truly say: "All power is given me."

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### Imagination.

(Extract from a Letter to a Patient.)

It is so difficult for many people to think of God as omnipresent, although all religions in all ages have taught this fundamental truth. The great apostles and the writers of all the sacred scriptures of all nations teach that the universe, humanity, and each individual man is a temple of God; but a mistaken sectarianism points to God as being in a far-off heaven, like an absent landlord. We must change that belief and try to *feel* the presence of the source of all things *within ourselves*. You may not at present very clearly see the connection between such a belief and the cure of your troubles, but take the matter on trust for a while and soon you will get a better understanding. Many times during the day and especially before dropping off to sleep, think of God as being within you and as being *all Love*, and an ever present help to those who so commune with him. Besides this I will point out *one* of the great powers which you possess and that is the power of *imagination*.

Many people who are not much given to think for themselves will ask in great wonderment, "Imagination a Power?" They have always considered imagination as something vapory and shadowy, something that is of no account in the economy of nature. But a little reflection ought to teach them otherwise.

Imagination is the creative or formative faculty in Man and Nature. Before things assume their external forms, they are first formed in the individual or the universal mind. There is formed an inner image or picture by the imaginative power and the external form is fashioned and moulded in exact likeness to this fairy creation of imagination.

When the poet gives his inspired verse to an admir-



ing world, he has conceived it in his imagination. The musician hears his composition first with his inner ear. They are fashioned by his divine formative or imaging power. Before the painter paints his masterpieces—unless they are mere copies of men and nature—he develops within his imagination a mental concept of what the picture is going to be. The inventor builds his machine first within the recesses of his mind. Before he works out his inward picture in wood or metal, he creates it in spiritual substance within his soul, and these soul pictures are the *real* machines, the real paintings, the real music, the real poems. That which is brought forth in the realm of the external is only copied from what exists within. Thus Swedenborg is right when he claims that all on earth has its spiritual counterpart and cause in the realm of spirit; and Theosophy is right when it says that all forms exist in the astral world, and that after the patterns and models existing there they appear in the external. They are projected or reflected into the astral world from a more interior realm.

This power of imagination is being understood and utilized by thinking people in all directions. It is recognized as the Mother-Principle; i. e. that which moulds and gives form. All our ideals are mental concepts or pictures first brought forth and built by imagination, and it is through a constant holding to our ideals in faith and expectancy, that we realize them.

Many mothers are becoming aware of the power of their imaginative faculties in giving form to the face and figure of the coming child, and giving bent and direction to its mental, moral and spiritual faculties.

Teachers are using this faculty in directing the mental activities of their pupils into useful and beneficent channels.

The church has always used it in giving bent and direction to the emotional and spiritual natures of her children.

Last but not least comes the mental science movement of today and utilizes this faculty in restoring harmony and equilibrium in the mental and physical make-up of people.

Let us then exercise this wonderful faculty and utilize it in the restoration of harmony in body and mind. Many physical inharmonies are due directly to the power of imagination. When we fear that we are going to be sick, or when we fear that we will not get well, then we exercise the power of imagination in destroying harmonious conditions, or in preventing nature to regain equilibrium. How many people "worry" themselves into disease and death by creating or holding in their minds discordant pictures of diverse kinds. Therefore let us sum up the foregoing by the following advice.

Always try to exclude discouraging and depressing imaginings, and try to create and hold in your mind only pictures of Goodness, Beauty, Harmony and Health. Just try it earnestly and you will succeed.

Then before you go to sleep, and as often as you can through the day, direct your attention to the afflicted part or parts of your body. Try not to think about the diseased condition, but imagine, "just imagine," that you can feel the warm current of life coursing and palpitating within the affected part or parts. As a matter of fact, God, or Life, is omnipresent, consequently *within* you and in the diseased parts of your body. By thinking of Its presence there you will stir into action the dormant forces. They will flow from your center to that part towards which you direct attention.

They will vitalize the healthy materials and aid the blood in the removal of dead and worn-out particles and the deposition of new ones for building new and healthy tissues. The mental-magnetic forces which you thus send there from the brain in harmonious waves will cause the restorative forces to work according to their nature. The old diseased conditions will disappear under the magnetic influence of harmonious vibration, just as the sand which is strewn on Ohladui's plate in disorder will form itself into harmonious groups and pictures under the vibrations caused by the regular friction of the bow.

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English readers may forward all orders for the New Man Publications to our agent Mr. George Osbond, Scientist House, Norman Avenue, Stoke, Devonport, Eng.

### Book Reviews.

Received from Chas. C. Haskell & Son, Norwich, Conn., "The True Science of Living, or The New Gospel of Health," by Edward Hooker Dewey, M. D., price \$2.25. The advance circular promises much. It says: "Edward Hooker Dewey, M. D., has evolved a method of *daily living* which applies to the well, the ailing and the very sick with equal force, and by which the best possible health is attained. Through years of experience he has searched for and at last found the TRUE SOURCE OF HEALTH, one of the greatest discoveries of the age. Through this every one who claims to be well, will in a short time say that his step has become more elastic, his spirits more buoyant, his endurance greater, and his strength increased 100 per cent. In whatever kind of labor you may be engaged, manual or mental, no matter how hard or severe it may be, if you follow this method, you will soon find you have stronger muscles, better strung nerves and a clearer brain."

From Wm. A. Redding, Navarre, Kans., "The Three Churches," price paper fifty cents. Cloth one dollar.

Mr. Redding is on the war path again and a noble warrior is he. Mr. Redding is down on literary "fellers" "whose pratings are noisy but not penetrating," on "literary claptrap," on "literary trash" and "trashy pad-dings" etc., and that is why he wrote this book in particular. He would have the reader understand that his productions do not belong to this category, but that he is at present "showing many mysterious and wonderful things just now coming to the surface after traveling down the path of the ages for six thousand years."

Mr. Redding is a skillful exponent of Holy Script, particularly the prophecies, and if what he says is true, it would pay every one of our readers to speedily get the "Three Churches" and heed its warnings.

From The Life Publishing Co., Kansas City, Mo., "Musical Romances" by Aimee M. Wood. Arthur L. Manchester says in the preface:

The increase of late in the number of books of good Musical Fiction has received general mention, and is hailed with pleasure by all lovers of the Art. Music is rapidly adding to its store of literary treasures, and not



the least important of the additions are in this department of Fiction. All who are interested in the Art will therefore welcome the contribution to the literature of Music contained in this volume. Rich in imaginative qualities, yet having all historical allusions correct, couched in language from which all signs of stiltedness are absent, the stories cannot fail to be productive of the beneficial results that should accrue from a healthy Fiction.

May they be read by many and impress upon those who read them a more appreciative love for Music in all its forms." To which we say "Amen."

Received from the Temple Publishing Company, Denver, Colo., "Vibration, the Law of Life," This is a system of vital gymnastics with practical exercises in harmonic breathing and movement by W. H. Williams. Price \$1.25. The new thought has passed beyond the stage when vague and glittering generalities can be accepted as sufficient statement. We must have the practical, especially in instruction, and its methods must be simply and clearly stated. The present work is practical. It gives methods for the realization of the oneness of soul and body, and of harmonious development on both the spiritual and physical planes, in language easily understood.

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### **The New Man in St. Louis.**

October 1st we shall move to St. Louis, Mo. Although there are some splendid workers in this city already, there will be plenty of work for the *New Man* and its editors. The field is a large one. We neither intend to fall in line nor interfere with the good work now going on there, we will only occupy our own humble niche in our own way.

The work we intend to do will be one of practical helpfulness, and we invite the help of all who are drawn to us in our efforts to help men.

Our work will be, publishing *The New Man*, healing and teaching. We shall organize a society whose aim shall be a uniting of forces to help men, 1st. to overcome Poverty, Moral Weaknesses, and Diseases of all kinds. 2nd. The study and investigation of psychic phenomena.

3rd. To attain the highest goal of human perfection. All who wish to assist in this grand work are invited to call at the *New Man* home in St. Louis after October 10, by which time we expect to be fully settled.

### The Master's Way.

The *New Man* will be devoted to two things only next year. First, we shall finish the story, "Our Angel in Heaven," which is just now going into its most interesting part. We shall from now on unfold that wonderful Occult Philosophy, the exposition of which is the only mission of the story. Our heroes have found no real happiness on the animal intellectual plane, and they are looking for something better. Will they find it? Just wait and see.

Secondly, we shall undertake a work of wonderful promise, the most wonderful work we have yet undertaken. It will be nothing less than a candid investigation into the life, works and teachings of Jesus of Nazareth. We shall throw all the light available to us on this sublime man and his philosophy of life—mind you, LIFE! and not of death! The most esoteric part of his teaching is only hinted at in the Gospels, and only the most illuminated minds have been able to read it at all. How? Between the lines and through Inspiration.

The value of a correct understanding of the meek, lowly—yet mighty man!—can never be overestimated. We shall bring modern science, metaphysics, philosophy, mysticism, astrology, etc. to bear on the subject while trying to explain it. In approaching our theme we must lay down all prejudice which has grown out of the misinterpretations of our modern schools of theology. The editor is sure that he is entering a rich mine, and that he will unearth treasures of priceless value, which his readers may appropriate to the extent of their capabilities. He invites them to follow the man Jesus through his mystic birth, life, death and glorious resurrection in order that they may share in the sublime possibilities of such a life. It will be a labor of love, and in order that even the poorest may be able to get the *New Man* next year, we shall put down the price to 50 cents for the year 1899. All those who will subscribe during the remainder of this year will get the *New Man* for 50 cents.

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